

# INTRODUCTION TO RESTORATIVE PRACTICES

This curriculum was developed by the IIRP Graduate School.  
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International Institute  
for Restorative Practices

# WORLDWIDE INFLUENCE



# LEARNING OUTCOMES

By the end of the day participants will be able to:

- Describe the key concepts of restorative practices.
- Reflect on how restorative practices may impact participants' professional and personal lives.
- Apply the Restorative Practices Continuum.

# REFLECTION

- It helps now and then to step back and take the long view.
- We can't do everything, and there is a sense of liberation in that.
- We can do something, and we need to do that well.
- We plant the seed that one day will grow; we may never see the end result.
- We provide the yeast that produces effects far beyond our capabilities.

Adapted from the “Archbishop Oscar Romero Prayer” (Bishop Ken Untener, 1979). Saint Oscar Romero was a Catholic priest murdered for his stand against injustice in Latin America.

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- What do the most challenging students/youth have in common?
- What's going to make a difference in their lives?

# BEING CLEAR ABOUT PRACTICE

- How important is it that your constituency understand “where you are coming from,” “what you are all about”?
- In other words, the **why** behind your practice?
- How confident would you be explaining your practice rationale or that of your organization?

# PRACTICE RATIONALE

If you struggle a little around explaining your practice rationale, it is probably because:

- You intuitively know what works.
- It is based on custom and practice, including a range of assumptions.
- You have probably never had to explain it in this way.

If yes to the above, your practices are likely to be located within an “implicit framework.”

# EXPLICIT FRAMEWORK RATIONALE

Why the need for an explicit framework?

- To be certain about practice
- Proliferation of programs
- Focus on the *right* [practice] conversations
- Need to focus on what works
- Clarity about role, responsibilities, values, assumptions, and outcomes

# FUNDAMENTAL HYPOTHESIS

The fundamental hypothesis of restorative practices is that human beings are happier, more cooperative and productive, and more likely to make positive changes in their behavior when those in positions of authority do things **with** them, rather than **to** them or **for** them.

Page 47 in *Restorative Practices Handbook*

# AIM OF RESTORATIVE PRACTICES

To develop community and to manage conflict and tensions by repairing harm and restoring relationships.

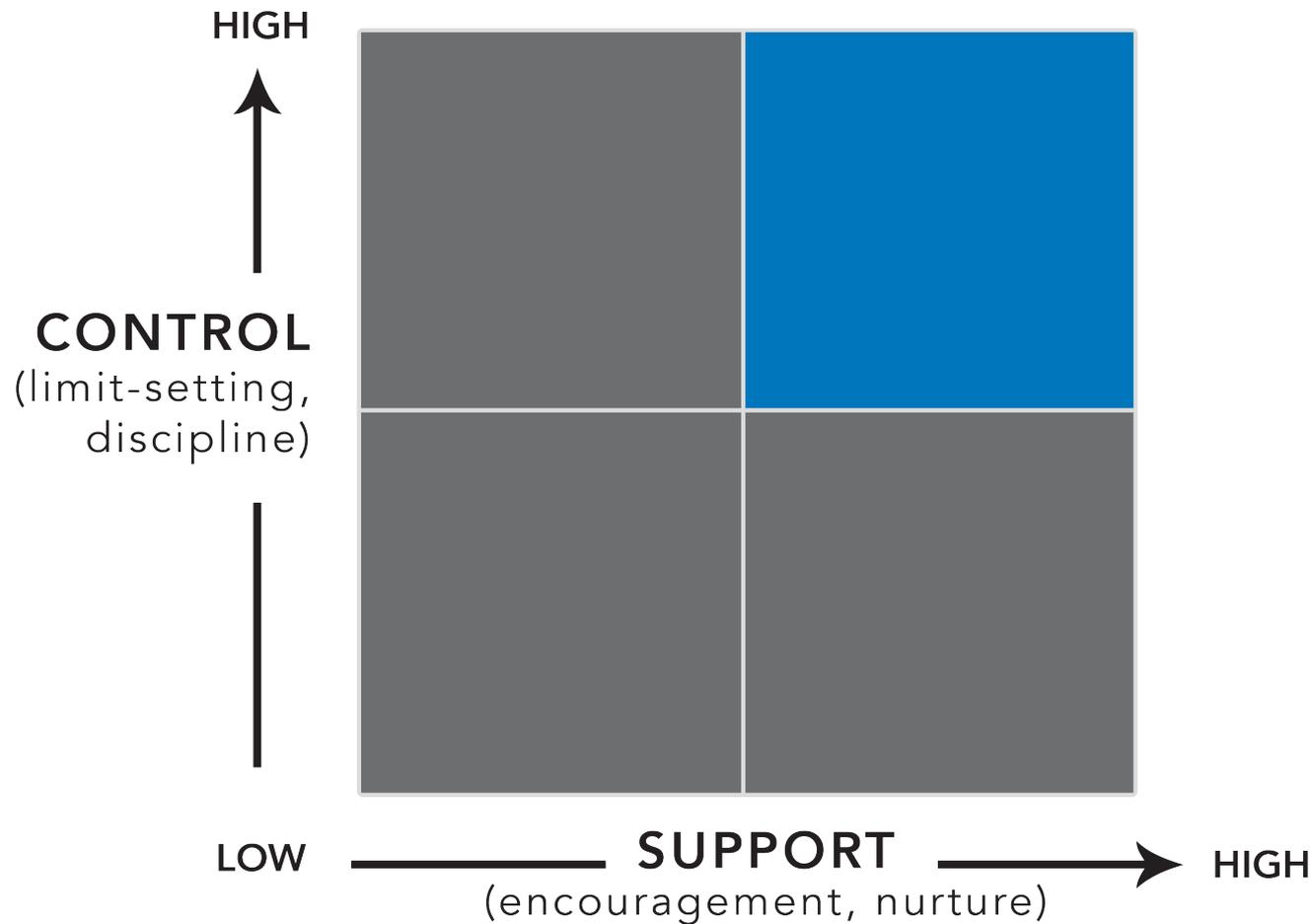
Page 47 in *Restorative Practices Handbook*

# RELATIONSHIPS AND COMMUNITY

## Activity:

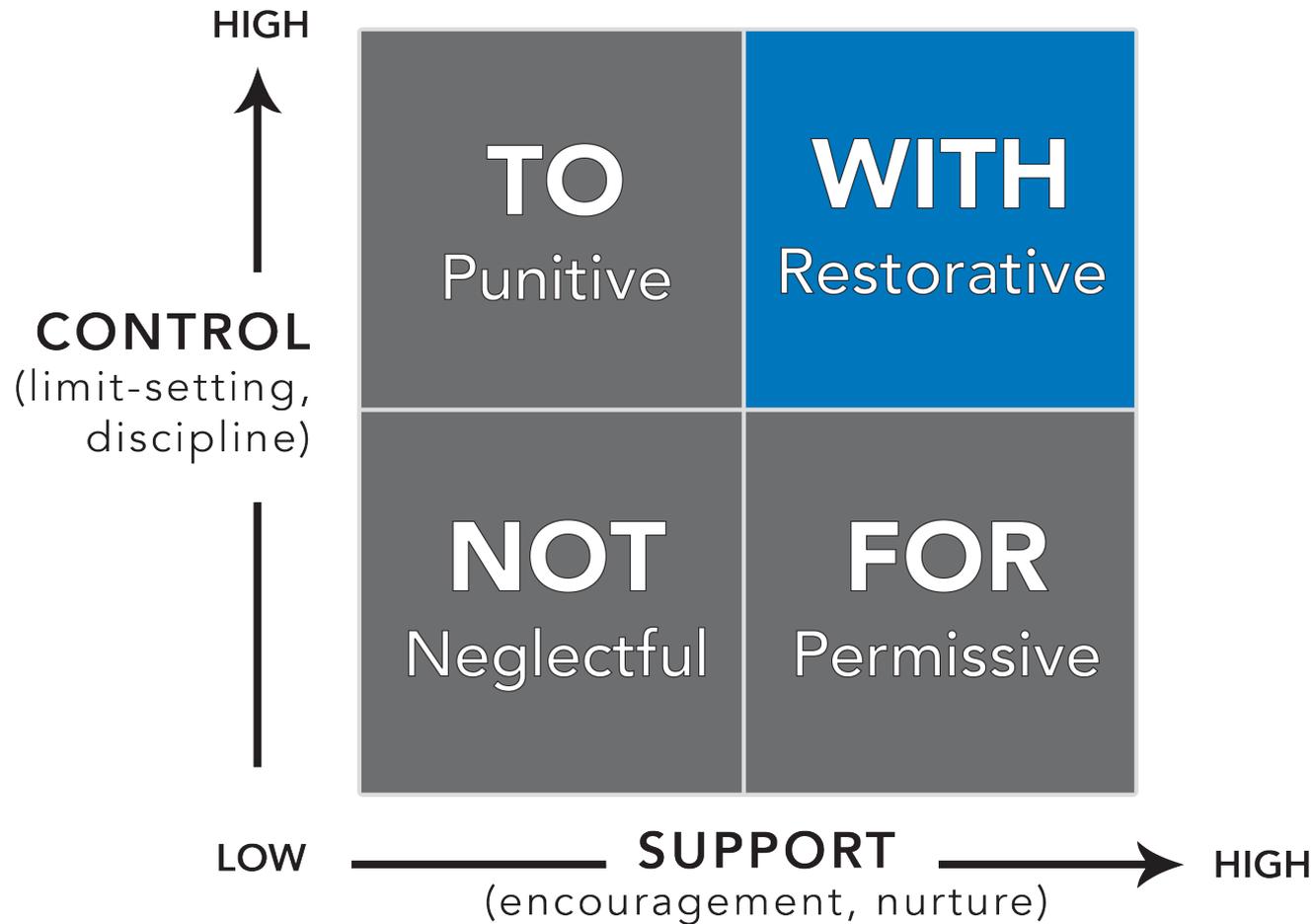
- What do healthy and appropriate relationships look like? Sound like? Feel like?
- What barriers can get in the way of building relationships and community?
- How are those barriers overcome?

# SOCIAL DISCIPLINE WINDOW



Adapted by Paul McCold and Ted Wachtel from Glaser, 1969

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Page 48 in *Restorative Practices Handbook*

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# SOCIAL DISCIPLINE WINDOW ACTIVITY

In small groups of 3 or 4:

- Talk about a time when someone in a position of authority treated you restoratively.
- What was that experience like for you?
- What was it specifically that made it restorative?
- What can YOU do to be more purposeful in your practice?

# PRACTITIONER STYLES

Which box would you be operating in if you said to a student/young person:

- Sit down and shut up.
- You really only have to do it if you want to.
- I don't care what you do – sort it out yourself.
- You are aware of the expectations in this class.  
How can I support you in reaching them?

# PRACTITIONER STYLES ACTIVITY

In your groups, identify the behaviors you would likely observe if a practitioner's style was predominantly:

- Punitive
- Permissive
- Neglectful
- Restorative

What learning outcomes would each style deliver?

# PUNITIVE PRACTITIONER STYLE

## Observed Behavior:

- Often uses a tone of voice that blames or accuses
- Lack of support in directions
- Notices inappropriate behavior more than appropriate
- Frequently gets immediate compliance
- Has high standards

## Likely Outcomes:

- Ordered classroom/setting
- Anxious, resentful students/young people
- Short-term compliance but rarely lasting behavioral change
- High teacher/practitioner stress
- Negative classroom atmosphere

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# PERMISSIVE PRACTITIONER STYLE

## Observed Behavior:

- Warm and supportive
- Doesn't consistently set limits
- Focuses on effort and de-emphasizes quality
- Tries to reason with people to behave or respond
- Makes excuses for others' behavior

## Likely Outcomes:

- Students/young people feel liked and supported
- Chaotic, out-of-control classroom/setting
- Students/young people do not feel secure in the teacher's capacity to "manage"
- Poor work quality
- Students/young people feel anxious and uncertain
- High teacher/practitioner stress

# NEGLECTFUL PRACTITIONER STYLE

## Observed Behavior:

- Lacks consistent engagement
- Does not appear concerned about quality of students' work
- Ignores inappropriate behavior
- Uses only video and worksheets to teach

## Likely Outcomes:

- May miss warning signs of academic or behavioral difficulties in students
- Students may withdraw and feel worthless
- Increased acting out in order to get the teacher's attention or because there is no sense of order or control in classroom
- Limited meaningful learning taking place
- High teacher/practitioner stress

# RESTORATIVE PRACTITIONER STYLE

## Observed Behavior:

- Engaging content delivery
- Clear and written objectives and goals
- Affective language
- Engages in collaborative conversations
- Engages everyone in decision making
- Circles
- Has high standards

## Likely Outcomes:

- Positive atmosphere
- High quality work output
- Positive, kind and supportive relationships
- Sense of hope and optimism
- Effective classroom management
- Students/young people feel sense of safety
- High job satisfaction

# THE THREE PRINCIPLES OF FAIR PROCESS

- Engagement
- Explanation
- Expectation Clarity

(W. Chan Kim & Renee Mauborgne, Harvard Business Review, January 2003)

Page 85 in *Restorative Practices Handbook*

# FAIR PROCESS: THE CENTRAL IDEA

“...individuals are most likely to trust and cooperate freely with systems – whether they themselves win or lose by those systems – when fair process is observed.”

(W. Chan Kim & Renee Mauborgne, Harvard Business Review, January 2003)

Page 86 in *Restorative Practices Handbook*

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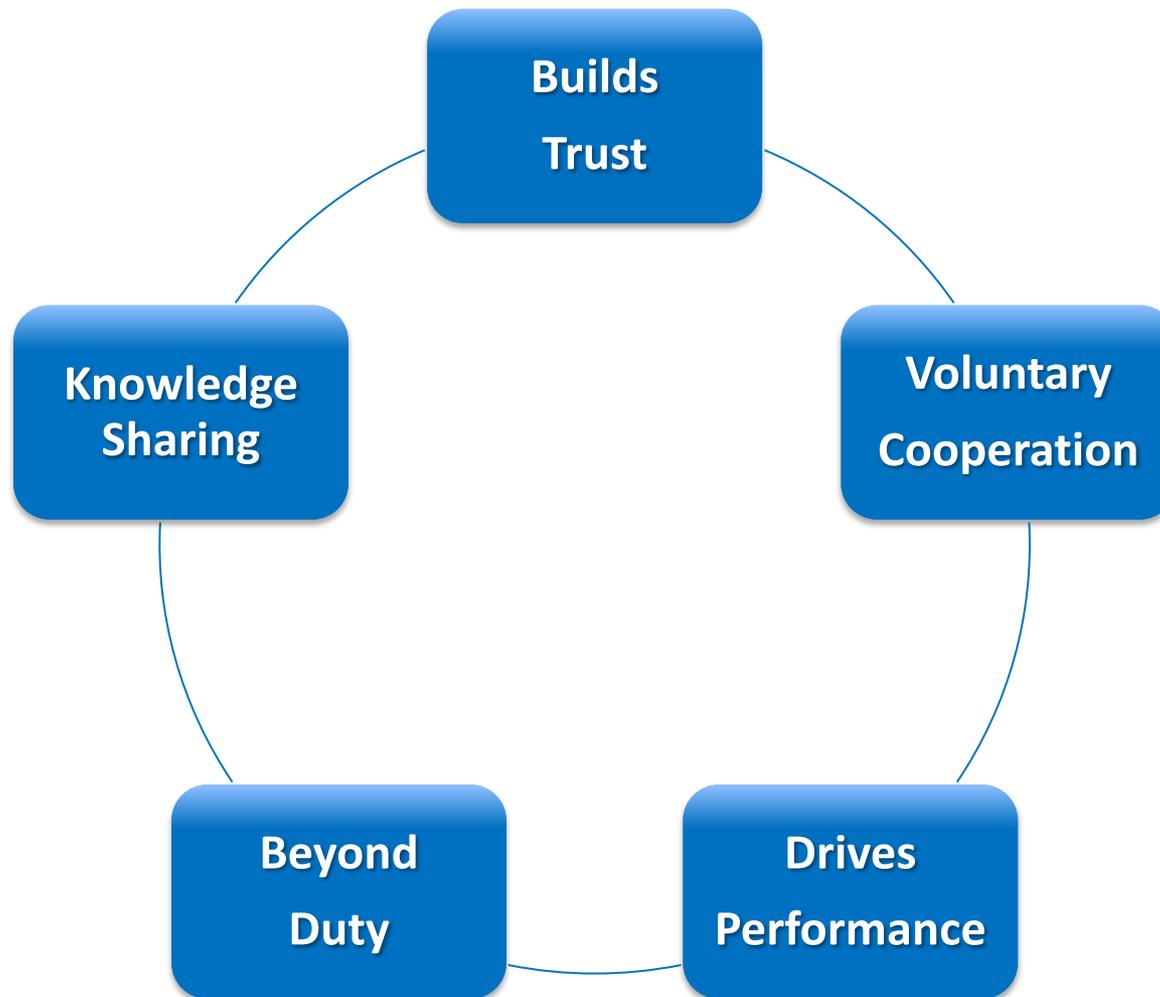
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# WHAT FAIR PROCESS ISN'T

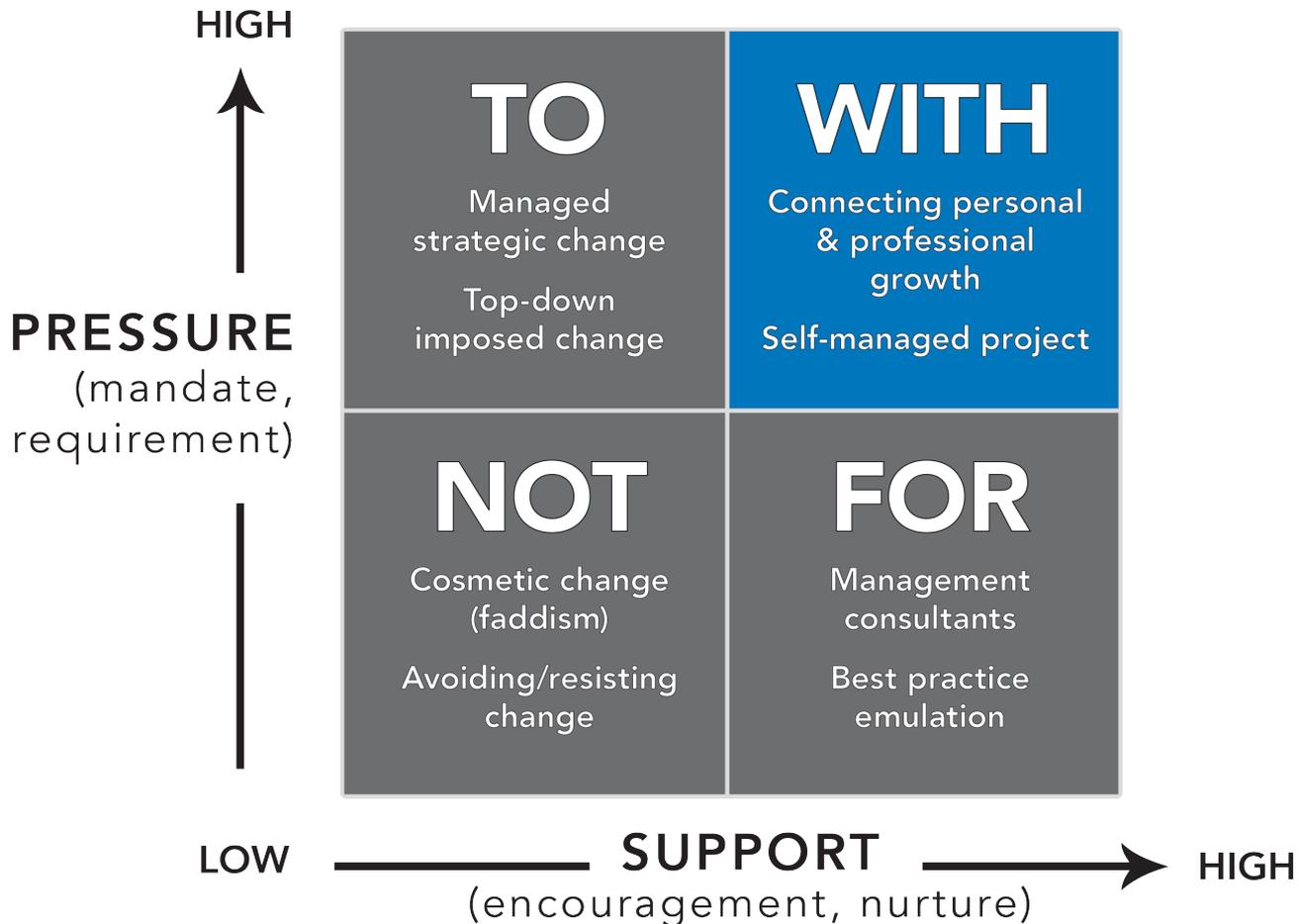
- Decision by consensus
- Does not set out to achieve harmony
- Does not set out to win people's support through compromises that accommodate every individual's opinions, needs, or interests
- Democracy in your system
- Leaders forfeiting their responsibility to make decisions, establish policies and procedures

(W. Chan Kim & Renee Mauborgne, Harvard Business Review, January 2003)

# FAIR PROCESS: WHAT IT ACHIEVES



# ORGANIZATIONAL CHANGE WINDOW



Adapted by Paul McCold and Ted Wachtel from Glaser, 1969

Page 83 in *Restorative Practices Handbook*

# AFFECTS, FEELINGS, AND EMOTIONS

- Affects

Nine innate, biological programs triggered in response to specific stimulus conditions

- Feelings

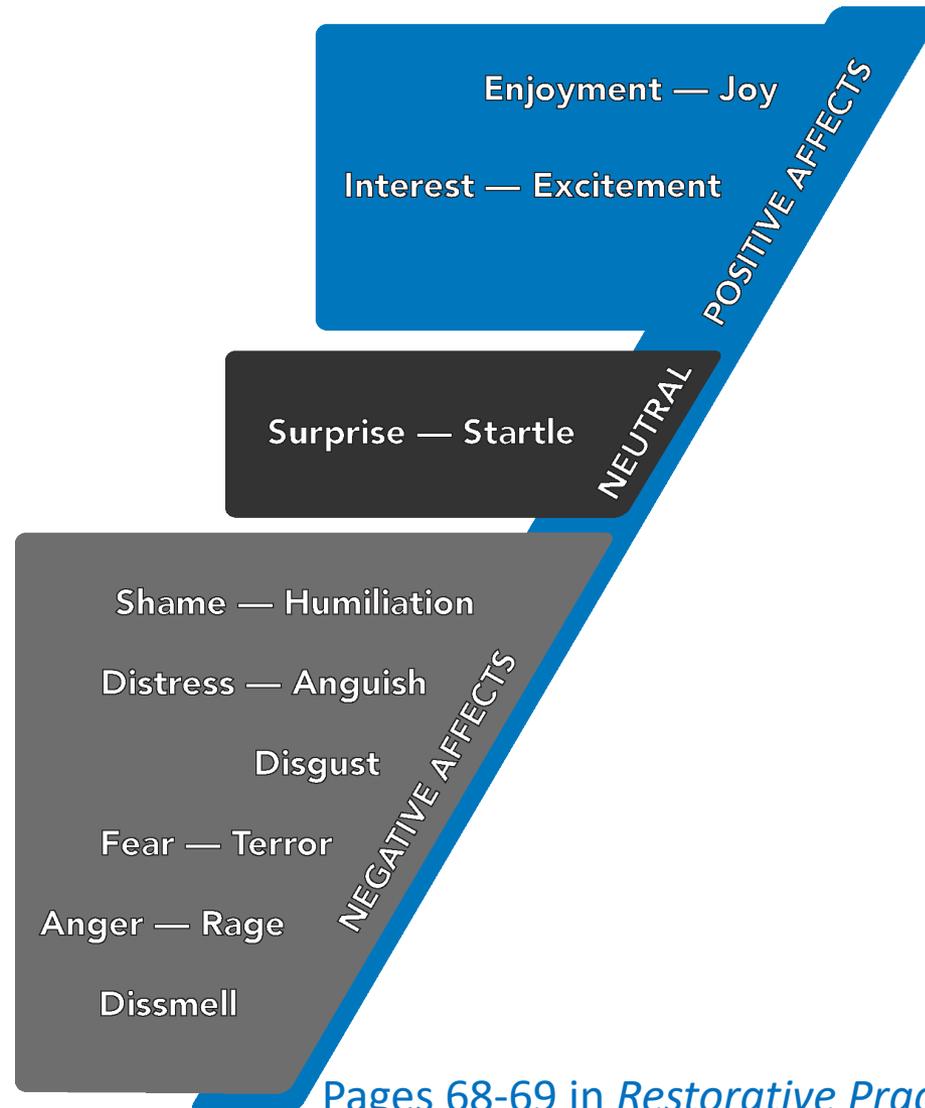
The awareness an affect is present

- Emotions

Scripted responses learned over a lifetime of the triggering of affects by environmental forces that surround us

(Basch as cited in Nathanson, 1992, pp 48-51)

# THE NINE AFFECTS



Pages 68-69 in *Restorative Practices Handbook*

# COMPASS OF SHAME



Nathanson, 1992

Page 70 in *Restorative Practices Handbook*

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# COMPASS OF SHAME

## WITHDRAWAL

- isolating oneself
- running and hiding

(Nathanson, 1992)

## AVOIDANCE

- denial
- drug and alcohol abuse
- distraction through thrill-seeking

# COMPASS OF SHAME

## **ATTACK OTHER**

- “turning the tables”
- blaming the victim
- lashing out verbally or physically

(Nathanson, 1992)

## **ATTACK SELF**

- self put-down
- masochism

# SHAME ACTIVITY

In triads, share which pole on the Compass of Shame you are drawn to when you experience a shame moment.

You do not have to share the story.

# RESPONDING TO SHAME

Respond to others experiencing shame by:

- Listening to what they have to say
- Being present with them without trying to problem solve
- Reflecting on what has caused the shame feeling
- Acknowledging their feelings
- Encouraging them to talk about their experience

# BRAITHWAITE'S HYPOTHESIS

Separating “the deed from the doer”

Restorative Practices allows:

The act (unacceptable behavior) to be rejected because they failed to meet expectations or standards

While:

Acknowledging the intrinsic worth of the person and their potential contribution to society

Page 72 in *Restorative Practices Handbook*

# STIGMATIZING VS. REINTEGRATIVE SHAME

## Stigmatizing Shame:

Pushes the offender out of the community and labels them. The offender is now a bad person who committed a crime or harm. This label may follow them their whole lives. Since the offender is pushed out of the community, it encourages their participation in a criminal subculture.

## Reintegrative Shame:

Expresses disapproval but does not push the offender out of the community. This type of shame rejects the act but not the person and allows for the person to be reintegrated into the community.

# THE CENTRAL BLUEPRINT

Individuals are healthiest and at their best when they:

- Maximize positive affect
- Minimize negative affect
- Minimize inhibition of affect
- Do as much of the above three as possible

(Tomkins, 1961, 1962)

# INTERPERSONAL RELATIONSHIPS

Healthy intimacy and positive emotional connections occur when two people agree to:

- Maximize and Mutualize positive affect
- Minimize and Mutualize negative affect
- Minimize and Mutualize the inhibition of affect
- Do as much of the above three as possible

(Kelly, 2012, pp. 110-111)

# COMMUNITY

Community is when multiple people agree to:

- Maximize and Mutualize positive affect
- Minimize and Mutualize negative affect
- Minimize and Mutualize the inhibition of affect
- Do as much of the above three as possible

(Nathanson, 1995)

# RESTORATIVE PRACTICES CONTINUUM

80% Proactive



20% Responsive



**informal**

**formal**

ffective  
statements

ffective  
questions

small impromptu  
conversations

circle

formal  
conference

Page 10 in *Restorative Practices Handbook*

# AFFECTIVE STATEMENTS

## Affective Statements:

- Set boundaries
- Provide feedback
- Teach empathy

Pages 10-14 in *Restorative Practices Handbook*

# AFFECTIVE STATEMENTS: ACTIVITY 1

Complete the following statements:

- I feel glad when...
- I feel mad when...
- I feel sad when...
- I feel scared when...
- I feel...when...

# AFFECTIVE STATEMENTS: ACTIVITY 2

## Change into affective statements:

- Don't act so stupid all the time.
- You played nicely today.
- Be respectful.
- You look very nice today.
- Get out of my room – you are nothing but a problem.
- Good job.
- Think before you speak.
- Thank you for listening.
- Great job on your test.
- I'm going to call the cops.
- You're a good reader.
- Behave or I'm calling your parents.
- You did a nice job on your homework.
- Pick your head up.
- You need to start getting along with others.
- Get your act together.

# AFFECTIVE QUESTIONS

- Open-ended questions to help elicit emotion.
- Allow individuals space to explore issues in a non-threatening way.
- Address past, present, and future.
- May achieve Fair Process when addressing change.
- Proactively used to explore positive changes in behavior.
- Responsively used to explore harm and how that harm impacts others.

Pages 14-19 in *Restorative Practices Handbook*

# ACTIVITY: RESTORATIVE QUESTIONS CARDS

## Restorative Questions, Side Two

Think about a time in your life when you were harmed.

- What did you think when you realized what had happened?
- What impact has this incident had on you and others?
- What has been the hardest thing for you?
- What do you think needs to happen to make things right?

Page 14 in *Restorative Practices Handbook*

# ACTIVITY: RESTORATIVE QUESTIONS CARDS

## Restorative Questions, Side One

Think about a time in your life when you harmed someone intentionally or unintentionally.

- What happened?
- What were you thinking of at the time?
- What have you thought about since?
- Who has been affected by what you have done, and how were they affected?
- What do you think you need to do to make things right?

Page 14 in *Restorative Practices Handbook*

# SMALL IMPROMPTU CONVERSATIONS

- Encourage people to communicate with each other empathetically while actively listening to one another.
- Facilitate opportunities to build relationships and increase social awareness.
- Proactively used in small group settings – academic or social.
- Responsively used to resolve lower-level incidents through modeling a healthy approach to conflict resolution.

Pages 20-21 in *Restorative Practices Handbook*

# EXPLICIT RESTORATIVE PRACTICES

For restorative practices to be explicit, it must actively integrate:

- Social Discipline Window
- Fair Process
- Psychology of Affect
- Restorative Practices Continuum

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